

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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THE GATHERING.

Much has been said and written on the gathering, and yet the subject is of so commanding a nature and so absorbing an interest that it continues to occupy a prominent position in any exposition of the faith and principles of the Latter-day Saints. We may, therefore, be excused for again introducing it to the notice of the readers of the *Star*.

It will bear investigation from many points of view; for whether we consider it scripturally, socially, or politically, it presents an aspect worthy of our most deliberate consideration and profoundest regard.

The world may wonder and stand agaze at the unparalleled migration of gathering Israel; yet, with the Bible in their hands, which they profess to believe, they are blind to the working out of a grand principle of destiny, revealed ages ago in inspired vision to the Prophets of the Most High.

Often, in the history of Jehovah's peculiar people, was the agency committed to them, and the fostering care of the Holy One ready to be extended over them, for the fulfilment of this noble project. But, stiffnecked and rebellious as they were, they cast from them the precious privilege which God has now committed to his latter day people, while he who would have blessed them mourned over their degeneracy as he exclaimed, "O Jerusalem, Jerusalem! how often would

I have gathered you as a hen gathereth her chickens under her wings; but ye would not."

The gathering is not a mere figure of speech: it is something grander than the ideal conceptions of visionary enthusiasts; for it embodies a corporeal work and a tangible organization of the most stupendous character, which in its operations and consummation will produce the noblest results—a work looked forward to by Apostles, Patriarchs, and Prophets of all past times as one in which their brightest anticipations would be realized, and their holiest hopes have a glorious confirmation,—a work stretching far beyond the limits of the narrow sphere bounded by man's undeveloped powers of observation, passing in its operations through worlds seen and unseen, and concentrating those heavenly forces which shall hurl Satan vanquished from the eminence of power he has so long occupied to the place prepared for him since the foundation of the world.

We are too apt sometimes to look at this subject in a grossly material point of view, divesting it of those sublime powers of miraculous interposition which mark God's special workings in favour of his people and the development of his purposes, and postponing in our minds indefinitely the brilliant consummation of the work now in actual and active progress, thinking that it depends more or

less upon certain contingencies which some have thought indispensable auxiliaries.

The idea that human agency is necessary in assisting to roll on the great work is a true and a noble one, calling on man to assiduously cultivate and extend his capabilities for doing good, and aid in the salvation and exaltation of mankind.

But to divest it of the unseen, yet all-powerful influences from the invisible and eternal world that co-operate with and animate God's visible agents here upon the earth, is to rob the Lord of the glory due to him and ruthlessly cast aside the mainspring of action which moves with such potent forces the powers that are in operation to accomplish the designs of Heaven.

The "gathering" together of the people of God was, as has been observed, marked by prophetic eye in dispensations long since traced on the emblazoned roll of time. The Patriarch Jacob, when his sons gathered round his bed to receive his last precious blessing, as the angel of death hovered over his pillow, saw in the far-off future the "Shiloh" appearing through the generations of Judah; and though his advent should chronicle the downfall of Judah's glory and authority, a consolation was imparted to the aged Patriarch in the knowledge that "Unto him shall the gathering of the people be,"—that though the power of Judah (who stood as a prince among his brethren,) should fail, and the Lord should severely punish and scatter him for rejecting and crucifying a Saviour and Messiah on his advent in humility,—though Ephraim should be broken and his seed be scattered among the nations, yet a day of rejoicing would arrive when the promises made to the fathers should be remembered, and the scattered ones be gathered together unto "Shiloh," the Prince of his people.

David could sing with all a poet's fire, having his mind fixed on the same eventful time, "Gather my Saints together unto me, they who have made a covenant with me by sacrifice;" and a poet's ardour animated his bosom as he gazed with prophetic view upon the glories of Zion, when the gathered of Israel should fill the earth with their songs of harmony and praise, and rejoice in the great salvation in which they would be participators.

To record all the passages of Scripture

bearing upon the subject, or even the greater part of them, here, would occupy more time and space than is at present advisable. Still, to elucidate the object in view, it will be necessary to quote a few out of the many; for the Good Book is as thickly studded with the promises of God concerning the gathering and blessing of his people as the galaxy of heaven is with its luminous constellations.

If there is one Prophet more than another in whose predictions the Christian world profess to take delight, it is Isaiah, frequently called the "Evangelical Prophet;" and yet no one of God's chosen servants in ancient times spoke of this glorious work in such plain hopeful terms or more impassioned language than he did. In the latter part of his 11th chapter, which the uninspired summary at the head designates as "The victorious restoration of Israel and vocation of the Gentiles," he describes in a few terse sentences the mighty work of the visible gathering of the Lord's people. He says—

"There shall be a root of Jesse which shall stand for an ensign of the people: to it shall the Gentiles seek. . . . And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people; and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

This particular passage was quoted to the Prophet Joseph by the angel who bore the message of his mission to him, that the great truths contained in it might fructify in his pure mind, and deeply impress him with the vastness of the work about to be commenced through his instrumentality—a work embracing the restoration of all the scions of Israel and the regeneration of the human race; for as the "outcasts of Israel" and the "dispersed of Judah" would congregate together and rally round the ensign "set up" by the Almighty, so the Gentiles would seek to it and them, that they might also be participators in the copious blessings bestowed upon the chosen people of Heaven. There is something sublimely grand and suggestively Godlike in the prophetic history thus recorded. Israel, long an "outcast," or cast out from the knowledge and habitations of the rest of mankind, for repeated acts of rebellion

and continued iniquity,—Israel, whose very location is hidden from the rest of the human family, but whose existence is firmly impressed upon the minds of all who have studied the sacred records of antiquity,—Israel, carried into captivity by an Assyrian conquerer, but whose descendants are not found amongst the dark-skinned and darker-minded children of heathendom, nor amongst the fair-complexioned and science-lighted sons of more intelligent lands,—Israel, whom the islands of the sea do not claim, nor the continents of the earth own among their inhabitants, as far as explorations have gone,—even he must return and be assembled round the “ensign for the nations.” Judah, scattered and dispersed for many generations, a hiss, a byword, and a reproach throughout the earth, persecuted in the most ruthless manner by those who received through and from him the sacred writings they profess to revere and the religion which they believe will eternally save them,—Judah, down-trodden, debased, and denied the common privileges of citizens in nations calling themselves Christian and free, while expiating the sacrilegious murder of Calvary, and atoning for the awful words, “Upon us and upon our children be his blood,”—Judah, who has suffered deeply and long, has still a day-star of promise, when the covenants made with the fathers pour their streams of blessings upon the seed of the chosen; and in the gathering of their race will their exaltation commence, till all the house of Israel assembled shall burst forth in their great joy with shouts of exultation and praise, saying, “The

Lord liveth who has brought us from the north countries and whithersoever we have been scattered,” forgetting for a time the yet-standing phrase among the children of Jacob—“The Lord liveth who brought us out of the land of Egypt and out of the house of bondage.” And not only shall all Israel be included in this mighty work; but the Gentiles, who have long ruled over part of them with a government of iron—who have robbed, despoiled, reviled, persecuted, and tyrannized over them, shall likewise have part in it, under the agency of those whom they have trodden under foot. The Gentiles, who, having had a dispensation in part committed to them, have robbed themselves of the privileges bestowed upon them, and have fallen into a worse condition (if possible) of apostacy than the Jews whom they so much revile,—the Gentiles, who have bartered the power of the Gospel for an empty form, the demonstration of the Spirit for futile declamation, and the gifts and graces of the Church of Christ for the titles and wealth which constitute man’s selfish aggrandisement,—even they shall come in for a part of the blessings to be bestowed, if they will repent. But in the world-saving, yet justly-retributive plan of the Almighty, they must seek to the ensign set up for the nations, and receive their portion from the hands of those so long remembered in wrath before the Lord. Thus shall all the tribes of the earth have the rallying-place of the people of God pointed out to them, that they may send up their myriads to be taught in his ways and to walk in his paths.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 312.)

[November, 1843.]

I wrote to the *Times and Seasons*:—

“TO THE SAINTS.

Messrs. Taylor and Woodruff.

It has been so long since I addressed the Saints through the medium of the *Times and Seasons*, that I feel confident that a few words from my pen, by way of advice, will be well received, as well as a ‘way-mark’ to

guide the ‘faithful’ in future. I was sorry to learn, by your remarks upon the resolutions of the ‘Twelve’ concerning your papers, which appeared not long since, that many of the Saints abroad were more apt to patronize the common newspapers of the day than yours, for the important reason that the Church of Jesus Christ of Latter-day Saints has the words of eternal life, and your paper, as it has hitherto done, must continue to publish such portions of them for

the benefit of the Saints and the salvation of mankind as wisdom shall from time to time direct.

Freedom is a sweet blessing. Men have a right to take and read what papers they please; 'but do men gather grapes of thorns, or figs of thistles?' It certainly is no more than just to suppose that '*charity begins at home*;' and if so, what must such as profess to be Saints think, when they patronise the splendour of Babylon and leave the virtue of Zion to linger for want of bread?

Beside which, if virtue is justified rather than vanity, the best of everything calculated to happily man and dignify society will—yea, must be in Nauvoo. And as the new commandment given anciently was to *love one another*, even so the works of the Saints at home and abroad will bear its own testimony whether *they love the brethren*.

In all the world the *Times and Seasons* is the only paper that virtually sustains, according to the forms of Scripture and prophecy, 'Apostles, Prophets, Evangelists,' and revelations. And what shall be said of him that, like the 'Levite,' passes on the other side of the way, when we behold men who 'have borne the heat and the burden of the day' struggling against the popular opinions of a vain world, the burlesque of a giddy throng, the vulgarity of a self-wise multitude, and the falsehoods of what may justly be termed the 'civilized meanness of the age,' and not lending a helping hand? The 25th chapter of Matthew contains the simple answer.

Now, let me say once for all, like the Psalmist of old, 'How good and how pleasant it is for brethren to dwell together in unity.'

'As the precious ointment upon the head that ran down upon Aaron's beard, that went down to the skirts of his garments, as the dew of Hermon that descended upon the mountains of Zion,' is such unity; for there the Lord commanded the blessing, even life for evermore! Unity is power; and when the brethren as one man sustain the *Times and Seasons*, they sustain me, by giving a spread to the revelations, faith, works, history, and progress of the Church. The brethren who conduct the paper have been appointed to that important station, because they are worthy and well qualified; and what a blessed sign of a faithful friend to God and man is it to see the charity of a brother support his brethren, as an evidence that he means to pass from death into life?

Many of the articles which appear in the *Times and Seasons* are extracts of revelations, translations, or are the united voice of Conferences, which, like 'apples of gold in baskets of silver,' are treasures more than meet for the called, chosen, and faithful

among the Saints, and should be more than drink to those that hunger and thirst after righteousness. As Nauvoo, is rising in glory and greatness, so shall I expect to see the *Times and Seasons* increase in circulation by the vigilance of the Elders and Saints, so as to be a herald of truth and a standard of pure and undefiled religion. Finally, men and brethren, when you support my friends, you support me. In the bonds of the new and everlasting covenant, I am your humble servant,

JOSEPH SMITH.

Thursday, 9th. At the Office, dictating letters and signing deeds.

The missionaries to the Pacific Islands touched at Cape de Verde Islands, and laid in a supply of fruits of various kinds.

Saturday, 11th. A company of Saints arrived from England. The work is still prospering in that country, poverty and distress are making rapid strides, and the situation of the labouring classes is getting every day more deplorable.

City Council met. Hyrum Smith, President *pro tem*. Appointed A. P. Rockwood assessor and collector for 1st Ward; Daniel Hendricks for 2nd Ward; Jonathan H. Hale, 3rd Ward; and H. G. Sherwood for 4th Ward.

Sunday, 12th. Prayer-meeting in the evening, in the south-east room of my old house.

Clear, cold.

Monday, 13th. Having received a letter from James Arlington Bennett, Esq., I copy it:—

"Arlington House, Oct. 24, 1843.

Dear General,—I am happy to know that you have taken possession of your new establishment, and presume you will be eminently successful and happy in it, together with your good lady and family.

You are no doubt already aware that I have had a most interesting visit from your most excellent and worthy friend, President B. Young, with whom I have had a glorious frolic in the clear blue ocean; for most assuredly a frolic it was, without a moment's reflection or consideration.

Nothing of this kind would in the least attach me to your person or cause. I am capable of being a most undeviating friend, without being governed by the smallest religious influence.

As you have proved yourself to be a philosophical divine, you will excuse me when I say that we must leave their influence to the mass. The boldness of your plans and measures, together with their

unparalleled success so far, are calculated to throw a charm over your whole being, and to point you out as the most extraordinary man of the present age.

But my mind is of so mathematical and philosophical a cast, that the divinity of Moses makes no impression on me, and you will not be offended when I say that I rate you higher as a legislator than I do Moses, because we have you present with us for examination, whereas Moses derives his chief authority from prescription and the lapse of time.

I cannot, however, say but you are both right, it being out of the power of man to prove you wrong. It is no mathematical problem, and can therefore get no mathematical solution. I say, therefore, Go ahead: you have my good wishes. You know Mahomet had his 'right hand man.'

The celebrated Thomas Brown, of New York, is now engaged in cutting your head on a beautiful cornelian stone, as your private seal, which will be set in gold to your order, and sent to you. It will be a gem, and just what you want. His sister is a member of your Church. The expense of this seal, set in gold, will be about \$40; and Mr. Brown assures me that if he were not so poor a man, he would present it to you free.

You can, however, accept it or not, as he can apply to it another use. I am myself short for cash; for although I had sometime since \$2,000 paid me by the Harpers, publishers, as the first instalment on the purchase of my copyright, yet I had got so much behind during the hard times, that it all went to clear up old scores. I expect \$8,000 more, however, in semi-annual payments, from those gentlemen, within the limits of ten years; a large portion of which I intend to use in the State of Illinois; in the purchase and conduct of a large tract of land; and therefore should I be compelled to announce in this quarter that I have no connection with the Nauvoo Legion, you will of course remain silent, as I shall do it in such a way as will make all things right.

I may yet run for a high office in your State, when you would be sure of my best services in your behalf; therefore, a known connection with you would be against our mutual interest. It can be shown that a commission in the Legion was a *Herald* hoax, coined for the fun of it by me, as it is not believed even now by the public. In short, I expect to be yet, through your influence, Governor of the State of Illinois.

My respects to brother Young, Richards, Mrs. Emma, and all friends.

Yours most respectfully,

JAMES ARLINGTON BENNETT.

P.S.—As the office of Inspector-General confers no command on me, being a mere honorary title,—if, therefore, there is any gentleman in Nauvoo who would like to fill it in a practical way, I shall with great pleasure and goodwill resign it to him, by receiving advice from you to that effect. It is an office that should be filled by some scientific officer.

J. A. B.*

I insert my reply:—

"Nauvoo, Illinois, Nov. 13, 1843.

Dear Sir,—Your letter of the 24th ult. has been regularly received, its contents duly appreciated, and its whole tenor candidly considered; and, according to my manner of judging all things in righteousness, I proceed to answer you, and shall leave you to meditate whether mathematical problems, founded upon the truth of revelation, or religion as promulgated by me, or by Moses, can be solved by rules and principles existing in the systems of common knowledge.

How far you are capable of being 'a most undeviating friend, without being governed by the smallest religious influence,' will best be decided by your survivors, as all past experience most assuredly proves. Without controversy, that friendship which intelligent beings would accept as sincere must arise from love, and that love grow out of virtue, which is as much a part of religion as light is a part of Jehovah. Hence the saying of Jesus, 'Greater love hath no man than this, that a man lay down his life for a friend.'

You observed, 'as I have proven myself to be a philosophical divine, I must excuse you when you say that we must leave these influences to the mass.' The meaning of 'philosophical divine' may be taken in various ways. If, as the learned world apply the term, you infer that I have achieved a victory, and been strengthened by a scientific religion, as practised by the popular sects of the age, through the aid of colleges, seminaries, Bible societies, missionary boards, financial organizations, and gospel money schemes, then you are wrong. Such a combination of men and means shows a form of godliness without the power; for is it not written, 'I will destroy the wisdom of the wise. Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after the doctrines of Christ.' But if the inference is that by more love, more light, more virtue, and more truth from the Lord, I have succeeded as a man of God, then you reason truly, though the weight of the sentiment is lost, when the influence is left to the mass."

"Do men gather grapes of thorns, or figs of thistles?"

Of course you follow out the figure, and say, the boldness of my plans and measures, together with their unparalleled success, so far are calculated to throw a charm over my whole being, and to point me out as the most extraordinary man of the present age! *The boldness of my plans and measures* can readily be tested by the touchstone of all schemes, systems, projects, and adventures—truth, for truth is a matter of fact; and the fact is, that by the power of God I translated the Book of Mormon from hieroglyphics, the knowledge of which was lost to the world, in which wonderful event I stood alone, an unlearned youth, to combat the worldly wisdom and multiplied ignorance of eighteen centuries, with a new revelation, which (if they would receive the everlasting Gospel,) would open the eyes of more than eight hundred millions of people, and make 'plain the old paths,' wherein if a man walk in all the ordinances of God blameless, he shall inherit eternal life; and Jesus Christ, who was, and is, and is to come, has borne me safely over every snare and plan laid in secret or openly, through priestly hypocrisy, sectarian prejudice, popular philosophy, executive power, or law-defying mobocracy, to destroy me.

If, then, the hand of God in all these things that I have accomplished towards the salvation of a priest-ridden generation, in the short space of twelve years, through the boldness of the plan of preaching the Gospel, and the boldness of the means of declaring repentance and baptism for the remission of sins, and a reception of the Holy Ghost by laying on of the hands, agreeably to the authority of the Priesthood, and the still more bold measures of receiving direct revelation from God, through the Comforter, as promised, and by which means all holy men from ancient times till now have spoken and revealed the will of God to men, with the consequent 'success' of the gathering of the Saints, throws any 'charm' around my being, and 'points me out as the most extraordinary man of the age,' it demonstrates the fact that truth is mighty and must prevail, and that one man empowered from Jehovah has more influence with the children of the kingdom than eight hundred millions led by the precepts of men. God exalts the humble, and debases the haughty.

But let me assure you in the name of Jesus, 'who spake as never man spake,' that the 'boldness of the plans and measures,' as you term them, but which should be denominated the righteousness of the cause, the truth of the system, and power of God, which 'so far' has borne me and the

Church, (in which I glory in having the privilege of being a member,) successfully through the storm of reproach, folly, ignorance, malice, persecution, falsehood, sacerdotal wrath, newspaper satire, pamphlet libels, and the combined influence of the powers of earth and hell,—I say these powers of righteousness and truth are not the decrees or rules of an ambitious and aspiring Nimrod, Pharaoh, Nebuchadnezzar, Alexander, Mahomet, Buonaparte, or other great sounding heroes that dazzled forth with a trail of pomp and circumstances for a little season, like a comet, and then disappeared, leaving a wide waste where such an existence once was, with only a name; nor where the glorious results of what you term 'boldness of plans and measures,' with the attendant 'success,' matured by the self-aggrandising wisdom of the priests of Baal, the scribes and Pharisees of the Jews, popes and bishops of Christendom, or pagans of Juggernaut; nor were they extended by the divisions and subdivisions of a Luther or Calvin, a Wesley, or even a Campbell, supported by a galaxy of clergymen and churchmen, of whatever name or nature, bound apart by cast-iron creeds, and fastened to set stakes by chain cable opinions, without revelation. Nor are they the lions of the land, or the leviathans of the sea, moving among the elements, as distant chimeras to fatten the fancy of the infidel; but they are as the stone cut out of the mountain without hands, and will become a great mountain, and fill the whole earth.

Were I an Egyptian, I would exclaim Jah-oh-eh, Enlah-go-oh-doh, Flo-ees-Flo-is-is, (O the earth! the power of attraction, and the moon passing between her and the sun;) a Hebrew, Hanelohsem yerau; a Greek, O Theos phos esi; a Roman, Dominus regit me; a German, Gott gebe uns das licht; a Portugese, Senhor Jesu Christo e libordade; a Frenchman, Dieu defend le droit. But as I am, I give God the glory, and say in the beautiful figure of the poet—

'Could we with ink the ocean fill,
Was the whole earth of parchment made,
And every angle suck a quill,
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry;
Nor could the whole upon a scroll
Be spread from sky to sky.'

It seems that your mind is of such 'a mathematical and philosophical cast, that the divinity of Moses makes no impression upon you, and that I will not be offended when you say that you rate me higher as a legislator than you do Moses, because you have me present with you for examination; that

'Moses derives his chief authority from prescription and the lapse of time. You cannot, however, say but we are both right, it being out of the power of man to prove us wrong. It is no mathematical problem, and can therefore get no mathematical solution.'

Now, sir, to cut the matter short, and not dally with your learned ideas, for fashion's sake you have here given your opinion, without reserve, that revelation, the knowledge of God, prophetic vision, the truth of eternity, cannot be solved as a mathematical problem. The first question then is, What is a mathematical problem? and the natural answer is, A statement, proposition, or question that can be solved, ascertained, unfolded, or demonstrated by knowledge, facts, or figures; for 'mathematical' is an adjective derived from *mathesis* (Gr.), meaning, in English, learning or knowledge. 'Problem' is derived from *probleme* (French), or *problema* (Latin, Italian, or Spanish), and in each language means a question or proposition, whether true or false. 'Solve' is derived from the Latin verb *solvere*, to explain or answer.

One thing more in order to prove the work as we proceed. It is necessary to have witnesses, two or three of whose testimonies, according to the laws or rules of God and man, are sufficient to establish any one point.

Now for the question. How much are one and one? Two. How much is one from two? One. Very well; one question or problem is solved by figures. Now, let me ask one for facts: Was there ever such a place on the earth as Egypt? Geography says yes; ancient history says yes; and the Bible says yes: so three witnesses have solved that question. Again: Lived there ever such a man as Moses in Egypt? The same witnesses reply, *Certainly*. And was he a Prophet? The same witnesses, or a part, have left on record that Moses predicted in Leviticus that if Israel broke the covenant they had made, the Lord would scatter them among the nations, till the land enjoyed her Sabbaths: and, subsequently, these witnesses have testified of their captivity in Babylon and other places, in fulfilment. But to make assurance doubly sure, Moses prays that the ground might open and swallow up Korah and his company for transgression, and it was so: and he endorses the prophecy of Balaam, which said, Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city: and Jesus Christ, as him that 'had dominion,' about fifteen hundred years after, in accordance with this and the prediction of Moses, David, Isaiah, and many others, came, saying, Moses wrote of

me, declaring the dispersion of the Jews, and the utter destruction of the city; and the Apostles were his witnesses, unimpeached, especially Jude, who not only endorses the facts of Moses' 'divinity,' but also the events of Balaam and Korah, with many others, *as true*.

Besides these tangible facts, so easily proven and demonstrated by simple rules and testimony unimpeached, the art (now lost,) of embalming human bodies, and preserving them in the catacombs of Egypt, whereby men, women, and children, as *mummies*, after a lapse of near three thousand five hundred years, come forth among the living; and although *dead*, the papyrus which has lived in their bosoms, unharmed, speaks for them in language like the *scroll* of an earthquake. *Ecce veritas! Ecce cadaveros!* Behold the truth! Behold the mummies!

Oh, my dear sir, the sunken Tyre and Sidon, the melancholy dust where 'the city' of Jerusalem once was, and the mourning of the Jews among the nations, together with such a 'cloud of witnesses,' if you had been as well acquainted with your God and Bible as with your purse and pence table, the 'divinity' of Moses would have dispelled the fog of five thousand years and filled you with light; for facts, like diamonds, not only cut glass, but they are the most precious jewels on earth. The spirit of prophecy is the testimony of Jesus.

The world at large is ever ready to credit the writings of Homer, Hesiod, Pentarch, Socrates, Pythagoras, Virgil, Josephus, Mahomet, and an hundred others; but where, tell me, where, have they left a *ling*—a simple method of solving the truth of the plan of eternal life? Says the Saviour, 'If any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. Here, then, is a method of solving the 'divinity' of men by the divinity within yourself, that as far exceeds the calculations of numbers as the sun exceeds a candle. Would to God that all men understood it and were willing to be governed by it, that when one had filled the measure of his days, he could exclaim like Jesus, *Veni mori, et reviviscere!*'

Your good wishes to 'go ahead,' coupled with Mahomet and 'a right hand man,' are rather more vain than virtuous. Why, sir, Caesar had his right hand Brutus, who was his 'left hand' assassin,—not, however, applying the allusion to you.

As to the private seal you mention, if sent to me, I shall receive it with the gratitude of a servant of God, and pray that the donor may receive a reward in the resurrection of the just.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 26, 1860.

A WORD OF INSTRUCTION TO THE PRIESTHOOD.—Heretofore it has been the custom that all property and money arising from the sale of books, or otherwise belonging to the several Conferences, should go into the hands of the Pastors, for them to disburse as per order. If no order is given, they should hold it in trust for the several Conferences to which such property or money belongs, and in no case whatever expend it for themselves or otherwise. The money collected on Sundays and fast days, all of which is for the benefit of the poor in the Branches where such collections are made, has also in many instances passed into the hands of the Pastors for them to control and disburse as they pleased.

In consequence of the Pastors having a large field over which they preside, and of necessity living at a remote distance from many of the Branches, it often makes it inconvenient in administering to the wants of the poor. Now, in order that the government and kingdom of God may work successfully, and produce the best results, and accomplish the greatest amount of good to its subjects, everything should be kept within its own legitimate channel, that each one may bear his own responsibilities, or else we lose a great portion of the benefit resulting from the helps which God has placed in his Church.

It requires great wisdom to classify men so as to bring their entire being into usefulness, that they may be at liberty to do all the good that they are capable of doing, and at the same time leave others to do the same.

If you make men feel that they are an integral part of the body to which you belong, and are necessary to the health and prosperity of that body (as long as they keep the Spirit of God), you immediately throw such a responsibility upon that individual that you cannot make him feel otherwise.

Now, the Priesthood has its degrees from a Deacon up to the High or Melchisedec Priesthood. Each one can act in all the offices less than the one which he holds, if necessary. But how careful should every one be that he does not act in the stead of the lesser, without it is really necessary; for by so doing he makes the help that God has placed in the Church useless.

Every man in the kingdom of God is independent in the sphere in which God has placed him; and as long as he acts within that sphere and under the influence of the Spirit of God, which leads into all truth, he is above all law; for the law is powerless where there is no transgression. But should we transgress the law, those above us are bound by the duties of their calling to correct and chasten us for our faults, and sometimes to remove us entirely from the Church. Those whose duty it is or may be to administer such reproof should always be careful that they do not act in those matters without the immediate influence of the Holy Spirit, lest they become the greatest transgressors.

Regarding financial matters we would say, Let the money collected in the several Branches for the benefit and relief of the poor be kept within the Branch and held in the hands of a treasurer appointed for that purpose, to be expended in wisdom for the benefit of the poor by the President of the Branch, whose duty it should be to

keep a correct account of all moneys collected for the poor, and how expended, and for whose benefit, and report the same to the President of the Conference quarterly.

Property and money belonging to the several Conferences should be kept in the Conference to which such property or money belongs, under the care of the President of the Conference, to be appropriated for the benefit of the Conference, or otherwise, as the Priesthood of the Conference may direct from time to time. Let Tithing and all moneys belonging to the Liverpool Office come as usual.

The President of a Conference presides over all the members of his Conference, whether Elders, Priests, Teachers, or Deacons; and it is his duty to direct their energies and give such counsel and instruction as may be necessary from time to time, as circumstances may require, to make their labours the most useful and efficient. The President himself should also travel through his entire field of labour, and become an effective minister of salvation and an example to all who may be called to labour under his watchcare. The business of a Pastor is to travel through his Pastorate, and preach the Gospel, and watch over all that is entrusted to him, both temporal and spiritual, with a fatherly care, and inspire by his teaching all who love the truth, remembering always that he cannot impart to others that which he does not possess in himself. The Gospel is not in word only, but in the demonstration of the Spirit and power of God.

Be not highminded one above another. The Priesthood should be united as the heart of one man. The Saviour said on one occasion, "He that would be greatest, let him become servant of all." This is a true principle, from the fact that every one is to be rewarded according to his works. Now, if any man thinks himself the greatest, because of the position which he holds, while others do all the work, that man deceives himself. Men holding the same Priesthood and Apostleship often preside one over the other,—not because they are better than their brethren as Saints, but because they may be better adapted for the position assigned them. Order is the first law of heaven, and should be in the Church and kingdom of God on the earth. In order that such may be the case, let each one learn his duty and do it, and he will never wound the spirit or infringe upon the right of his brother, and harmony will prevail, and success and prosperity will attend all our labours.

In conclusion, let us say, May the Lord bless and inspire the hearts of all our fellow-labourers in the ministry, that they may be truly a blessing to all the Saints and such as love the truth. Even so. Amen.

PERHAPS there is no principle which occupies a place in the minds of men, and especially in the minds of the Priesthood of this Church, that is more destructive of human happiness than the principle of jealousy. Many apparently honest-minded men have toiled and laboured with much zeal and energy to gain for themselves what they thought to be a favourable position and standing in this Latter-day Kingdom. After years of anxiety and care in trying to possess themselves of such a position, they have at last felt to despair of ever obtaining it. There appears to be difficulties surrounding them, which they, for the want of a proper understanding, have not the power to rise above, or to remove out of their way.

All men are seeking to obtain influence and power. A laudable ambition is in the highest sense justifiable; but when we, through a feeling of envy, seek to appropriate that which legitimately belongs to another, or covet that which our brother is in possession of, we by this act close the only channel through which we can obtain that blessing. The immutability of the principles of justice are such that we

cannot appropriate to ourselves that power and influence which God will acknowledge and bless, and which we so much desire, without giving a full value or consideration for this power and influence. Not that the power and influence which flow from a just appreciation and understanding of the laws of God can be purchased in the marketplaces or shops; neither can it be conferred upon a friend as a favour, nor gratuitously distributed amongst our relatives as presents. The required consideration is not an exchange of commodities, or any article of traffic that flows from the institutions or transactions of men; nor is the value some imaginary chimera that is so abstruse and metaphysical that it cannot be understood, comprehended, and enjoyed by mortals. It is a firm, undeviating attachment to the truth—the observance of certain forms and ordinances as they are made known to us, underlying which are the great principles of our holy religion, predicated in the strong and immutable principles of private morality and virtue. Such is the inscrutable justice hidden in those great principles, that we can only receive the blessings flowing from them in proportion as we observe, honour, and obey them.

Many of the Elders of Israel, because they have been called to fill honourable positions in the midst of their brethren, imagine, in their vanity, that they are about to possess themselves of all that they had supposed others to enjoy, expecting that their position necessarily gives them the spiritual power of their offices and callings,—not knowing, or forgetting, if ever they did know, that where the Spirit of God is there is the power to govern. So jealous are they of that which they think they possess, that they rule with a rod in the midst of their brethren, watching with a jealous eye the Priesthood under them, for fear there will be some encroachment upon their rights and prerogatives. If a Travelling Elder, or President of a Conference or Branch, (as the case may be,) through his faithfulness and humility, should gain the affections of the people, he must be looked after, his field of labour changed, or his abilities turned towards the financial affairs of the Church! At the same time he is quietly informed that he will not be required for the future to devote so much of his time to preaching, but will please look after the temporal affairs of the Church, until further directed! In this and many similar ways does the principle of jealousy manifest itself; and very many apparently honest men deprive themselves of that which they might enjoy, and close against themselves the avenues of light and knowledge. Thus they close the door through which they must receive all that they now or will hereafter enjoy. In pursuing such a course we are deceiving ourselves. If we find an Elder labouring in the ministry who has, through his faith and good works, gained the affections and confidence of the people, (it matters not what particular office he may hold,) it becomes our duty to sustain him by our faith and confidence before the people and before God. Instead of being jealous, we should feel thankful that we have found a man possessing more of the Spirit of the Lord than ourselves. Instead of giving way to a feeling of this kind, we should co-operate with and participate in the same influence and power. By so doing we mutually bless and strengthen each other. Our feelings become amalgamated in all the varied associations and callings of our ministry, and we can behold the fruits of our united efforts ripening in the midst of the Saints with a degree of pleasure and joy. It should be beneath the high calling of an Elder in Israel, at this late day, to give place to a feeling of jealousy, which, if indulged in, will defeat the very object which he is trying to gain, and destroy his peace and happiness.

With God and all intelligent beings knowledge is power. The price of that knowledge or power is an honest obedience to the truth. Such is the nature of the great principles of eternal lives, that they cannot be obtained by hypocrisy, deceit, or stealth; nor are they measured, weighed, or solved in the scales of common knowledge amongst men. The principles come to us as a revelation from God—as the voice of an angel flying through the midst of heaven—as a stone cut out of the mountain without hands, and witnessed to in our day by Elijah, Nephi, Moroni, Peter, James, and John; and the testimony which they gave has been sealed by the blood of Apostles and Prophets. Believing in the revelations of God and rendering that honest obedience to the truth which it requires will place in our possession all that we can desire.

If we lack wisdom, we are told to ask of God, who has promised to confer it upon

us without reproof. Such an acquaintance with Him, through the Spirit of revelation and prophecy, will open up to our understandings the treasures of wisdom and knowledge, and give us that power over the hearts of the people which we desire. If we can but believe what the Lord has said, and get faith enough in our own hearts to act upon it, every desire of our hearts will be satisfied to their fullest extent. Rest assured that if we do not have all that we desire, it will be because of our own sins or negligence in keeping the commandments of God.

THE SHIP "WILLIAM TAPSCOTT."—On the 11th inst., the ship *William Tapscott*, Captain Bell, sailed for New York with 730 souls of the Saints on board, including 312 from Scandinavia, and 85 from Switzerland, under the Presidency of Elder Asa Calkin. About 400 of this company have started with the intention of proceeding through to Utah under the handcart and team arrangements. The remainder purpose remaining in the States until they can acquire sufficient means to follow. May all the "pure in heart" of this company see Zion!

DEPARTURE.—Elder Thomas Williams, who sailed on the *William Tapscott*, has been for nearly six years past connected with this Office, and intimately associated with the Presidencies of this Mission during that period. Perhaps there have been but few men who have emigrated from this country during that time who have gone leaving a more universal good feeling behind them than has brother Williams. We say, May God bless him! and we trust that the acquaintances which he may form with the servants of God in the tops of the mountains, "the high places of the earth," may be as favourable as those he has made in this land.

THE SHIP "UNDERWRITER," after a prosperous voyage of thirty days, arrived at New York May 1st. During the voyage there were four marriages and four deaths. The names of the deceased are—Frederick, the son of John and Eliza Williams, aged one year and eight months; Joseph, son of Edward and Mary Powers; Barbara Frei, aged 58 years, who died of consumption of long standing; and David Hilschli, aged 84. The two latter came from Switzerland. The health of the Saints was generally good. Elders Ross, Taylor, and Croft speak in the highest praise of Captain J. W. Roberts, both as a skilful navigator and a gentleman. This ship's company of Saints proceeded to Florence on the 3rd of May.

THE "MOUNTAINEER."—With much pleasure we acknowledge the receipt of the "telegraphic pony edition" of the *Mountaineer*, dated April 21st.

DOING TO OTHERS AS WE WISH THEY SHOULD DO UNTO US.

BY ALEXANDER OTT.

(From the "*Mountaineer*.")

One of the most important maxims that ever was pronounced or written was delivered by the best friend to the young and the old, the ignorant and the poor, that ever lived,—one who spent his whole life in doing good—who gave up his own ease and quiet that he might make others comfortable. He relieved the poor, he taught the ignorant, he comforted the distressed; and all this not for a while only, that he might be careless or indifferent after, but he was always so em-

ployed. This best of men was no other than Jesus Christ himself; and the particular expression which I now recommend is this—"Whatsoever ye would that men should do unto you, do you even so to them."

It is difficult to say which to admire most, its plainness or its usefulness. I hope you all understand it; but to him who does not, I would say, The only way to comprehend it in its full meaning is to suppose yourself in another person's place,

and then think what you should expect from him.

Is it the foundation of mercy or gentleness to animals as well as to men. Shall I tread on this worm or this ugly black beetle? No. Why? Because if I was this worm or this beetle, I should not like to be wounded or crushed to death.

We should have our thoughts always about us, so as never to injure another in thought, word, or deed. "But," says one, "how is that? How is it possible to injure a person in thought? My thinking cannot move a hair of his head: so that this must be nonsense, or something I cannot understand." Stop a little; do not be rash, and I will tell you. It is very true that your thinking alone cannot hurt another; but by long indulging ill-will or malicious thoughts, you will in time be led to bring them into action. Can I constantly wish ill to my neighbour, and not do him some harm, if I have a snug and favourable opportunity? Or should I like him to wish me harm? No. Then, if I do no worse by him, still I am not doing as I would be done by.

To injure another in word is to endeavour to hurt his character by falsehood, or any sly, underhand dealing. This is wilful malice, and is one of the most *degrading* and *disgusting* crimes we meet with in the scale of being. What is of equal danger, though not so glaring and barefaced a crime, is being fond of spreading evil reports, or even being incautious or unguarded about them. You take them upon trust; you had it from another; you do not make it worse: where, then, is the harm? This is the harm—*Can you prove what you say?* If not, you are injuring in word, though you did not invent the tale, or did not intend any mischief. Or supposing the report to be true, how should you like your faults to be exposed all over the town? Did you never do wrong yourself? and must you never be forgiven? Do, then, as you would be done by. Be silent, and do not help to make things worse.

Injuring another in deed includes stealing, taking unfair advantages, and a variety of other immoralities. Many a one would abhor being a thief, who makes no conscience of little, shabby, paltry impositions that are frequently termed "*smartness*," and this for want of thinking of the maxim to do as he would be done by. If I offer a person change for a dollar,

only for the sake of getting quit of a bad dime, is there any difference between this and picking his pocket? I know, however, it is not uncommon to play tricks of this sort, if it is not likely any questions should be asked.

Suppose two of you had each a book of equal value in appearance: one knows his book has many leaves deficient, and the other asks him to change, not knowing this fault. Now, I say, if you give the book, though it was not your offer, but you only disguise the fault, it is as much a crime against him as if the offer had been your own. How so? Because you have not done as you would be done by. What can be plainer?

It is not, however, in such cases where the greatest danger lies. The want of thought produces, perhaps, as much injustice as real bad intention; and cases will often occur where a person who is strictly desirous of doing what is just and equitable shall nevertheless have a wrong bias in favour of his own interest. What, then, remains to be done? Avoid angry words; and if you cannot come to a friendly understanding with the person you are dealing with, propose to him to leave it to somebody else to judge between you. Whoever will do this can never be wrong by design, though he may err in judgment. I will remark here that it is the intention that constitutes a crime, and not the bad act alone.

But it is not merely refraining from doing wrong that the maxim means. You must do all the good you can or should expect from another in similar circumstances. You must be generous as well as just, and consider civility and kindness as proper feelings to be brought to the test of the same rule.

Now, suppose one of you should meet with a pauper, or a person in distress, and it was in your power to relieve him, what would our maxim prompt him to do? Should he wish for compassion himself in such a distressing case, and shall he feel none for another? Why, if it were his own case, would he expect to be assisted? Because it would be the other's duty to do as he would be done by. It must be miserable pity that could pretend to feel sorry in such a case, and keep the money buttoned up in his pocket.

Think, now, how happy the world would be, if this rule was always ob-

served. It is easier for a hundred to relieve one than for one to benefit a hundred. Some may say, I would willingly do as I would be done by, but will others do the same to me? And shall I not be a loser by such conduct? The maxim does not forbid you to be upon your guard against imposition: it only forbids you to

deceive others. By being just, you will deserve justice; by being kind, you will deserve kindness. Let each one of you do what he knows to be right, and he will be sure to be respected by the honest-hearted; and, above all, he will gain the approbation of his Father in heaven, and thereby secure his eternal salvation.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The relations between England and France are fast approaching a crisis. According to the Paris correspondent of the *Morning Herald*, an ominous correspondence is taking place between the Cabinets of London and Paris in reference to additional compensation to be claimed by France in case of farther extension of the dominions of Victor Emmanuel. He says that French agents have been instructed to offer assistance to Austria against Prussia, and refers to the Franco-Danish alliance, and remarks that France, Russia, Austria, and Spain are evidently leagued together against England. The Emperor Napoleon seems to be playing not only a deep and subtle game, but also a hypocritical one; for whilst France has brought against England the absurd charge of aiding and abetting the Sicilian insurrection, Napoleon turns out to be the soul of the affair. The conviction is gaining ground that Louis Napoleon is the originator of the "idea" of a Garibaldi expedition to Sicily, and that much of the material contributions of the enterprise came from the Tuilleries. There is much to favour this view. For instance, subscriptions for Garibaldi have been opened at the office of *Opinion Nationale*, and this act of a Paris journal is regarded as strong evidence of the connivance of the French Government. The *Opinion Nationale* itself heads the subscription with 500 fr., and the editorial staff and printers add 305 fr. 30 c.: 1,000 fr. are sent by M. Rouille Besnard; and M. Petit, ex-Sergeant of the Zouaves, gives 100 fr., accompanied with the following remarkable letter:—"Paris, May 13, 1860.—Since the Faubourg St. Germain enlists under the banner of Lamoriciere, it is only just and logical that the Faubourg St. Antoine should emigrate *en masse* to join Garibaldi. Will you, then, inform me, through your journal, of which I am a daily reader, whether a request to be allowed to go out to Garibaldi would be favourably received by the Emperor's Government? In other words, may I serve under Garibaldi with the permission of the Emperor's Government, in like manner as others serve (with authorisation) under Lamoriciere? Your answer is awaited by upwards of 10,000 men who are ready to start with me. An ex non-commissioned officer of the 1st regiment of Zouaves, commanded by Lamoriciere.—PETIT, ex-Sergeant, Rue Moreau." The *Morning Herald's* Paris correspondent says that in a few days war will be declared between Piedmont and Naples, and that the Emperor of the French has entered into a formal bargain with Victor Emmanuel to keep Austria quiet, on condition that Genoa and Savona shall be given to France, and that, in fact, annexation intrigues have already begun. The insurrection in Sicily is universally participated in by the clergy, and particularly the monks of all orders, which imparts to the movement quite the character of a religious crusade. The clergy use every means in their power (public prayers, processions, sermons,) to feed the flame of the insurrection. The convents give money, wine, mules, horses, &c. The religious seminaries of Monreale, Cefalu, Patli, Bronte, Nicosia, Mazzara, are deserted. Their youthful inmates have thrown aside the clerical garb, and are now carrying arms. The very organ pipes have been voluntarily sacrificed by many parish priests for the manufacture of rude implements of war. The telegraph of the 16th May brings grave intelligence from Sicily. The expedition of Garibaldi is said to have succeeded in raising Sicily, and the royal troops occupy the fortresses of Messina and Palermo only. An insurrection is said to have broken out in Calabria. A third insurrection in connection with the two former is likewise said to have broken out in the Abruzzi. The mere rumour of Garibaldi having attempted to raise the people in Calabria has caused a panic. It is even reported that the Court has packed up articles of value, in order to be prepared for all contingencies. The Sardinian fleet has received orders to concentrate itself, so as to be prepared for all contingencies. We are told that the Eastern question is again on the tapis, and that Russia, having secured the co-operation of France, is about to deal the death-blow to Turkey.

AMERICAN.—This week we give our readers a few extracts from the proceedings of the Charleston Convocation. The fermentation of the political elements of the great Western Republic, presaging an ominous change, are upon the tapis:—"South Carolina has just entered her withdrawal, making seven States. The others are Alabama, Mississippi, Louisiana, Florida, Texas, and Arkansas. They have applied for St. Andrew's Hall, the headquarters of the Wood delegation, in which to hold their separate Convocation to-morrow. The chairman of the Delaware delegation and another member of it have withdrawn. The majority asked leave to consult. The Georgia and Virginia delegations have also asked leave to consult. The Convention then adjourned till to-morrow. The seceding delegations meet this evening, at eight o'clock, at St. Andrew's Hall, the headquarters of the Wood delegation. Charleston, April 30, midnight: The following placard is posted in public places:—"All Democratic delegates and friends of a constitutional platform of the party are requested to meet at St. Andrew's Hall to-night, at eight o'clock." Besides the bolters, there are four other delegations, including Kentucky, holding caucus meetings to-night, and will probably announce their withdrawal in the morning. It is probable that all the Southern delegations will have withdrawn in the course of a day or two, together with two Northern States and the hards of the New York delegation. Thus is the Democratic party broken up, the machine smashed, and a new party in progress of formation. General Cushing says the Douglas men are insane. Great efforts will be made to bring about a reconciliation; but the Rubicon is passed. The Douglas men now calculate upon nominating their candidate on the first ballot, and say the seceding Southern delegation will come back to them and endorse him. *Credat Judeas!* The excitement here is tremendous. This afternoon some of the seceders had a conference with John A. Green, jun., of Syracuse, the right hand man of Wood, who fought his battles in the western part of the State. At a grand banquet given Wood by the Mayor of Charleston, it was proposed either to put Wood on a ticket as Vice-President, or admit his delegation to the Southern Convention, with his thirty-five votes. The seceders say they will make the platform and ticket national and not sectional, and fight Douglas in the North. His friends calculated on South Carolina, which has now gone over to the other side. The Albany Regency are responsible for breaking up the Convention. They carried everything with a high hand. They carried in their own State Convention the arrangement to vote as a unit; and were it not for that arrangement, the minority in the delegation could have turned the vote the other way, and secured a platform satisfactory to the South. New York city, with its intelligence and immense population, is swamped by the delegates of the western part of the State. From the city, Clancy, Savage, and Belmont are the only three delegates who have voted with the western men under the direction of Richmond and Cagger. On the other side are Butterworth, Cooper, Waterbury, Crosswell, Dryggs, Schell, Fowler, and McIntyre, who is a strong Dickinson man. Among the hards from the rural districts are Kemble of Putnam, Edsall of Orange, Russell of Sullivan, Beach of Greene, Spencer of St. Lawrence, Randall of Cortland, Jett of Munroe, and Devereux of Cattaraugus county. Erastus Corning has also voted with the minority. The Pennsylvania delegation have held a meeting, and stand eighteen to nine votes in favour of joining the Southern secessionists. The Secession Convention organized to-night, and twelve States were represented—namely, Delaware, Virginia, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missouri, and New York. The representatives of these States signed the roll. Mayor Wood, of New York, was introduced by Mr. Lawrence, of Louisiana, and was received with tremendous applause. After a short speech he signed the roll, as also did Dr. Skinner, Mr. Green, and others. A Committee of Organization was appointed to meet to-morrow at twelve o'clock. As there was not room in the Hall to address the people, the members of the Convention proceeded to the City Hall, where, in the open air, Mr. Lamar and others addressed the multitude. There are similar meetings all over the city, and the greatest enthusiasm prevails. Lamar said to-night that henceforth and for ever there were two organizations. There is no chance of a reunion. Caleb Cushing, it is positively asserted, will cease to be chairman of the Convention at Institute Hall to-morrow, and perhaps he will become chairman of the new Convention. This is probably the last Democratic Convention that will ever be held." The Japanese embassy was daily expected at Washington. The municipal authorities of New York have appropriated 30,000 dollars, and engaged the first floor of Messrs. Meland's Metropolitan Hotel for the embassy, which they will occupy on their arrival in the city. The "telegraphic pony edition" of the *Mountaineer* of April 1st publishes the general orders issued at Camp Floyd for the removal of the troops from Utah. The pony express from St. Joseph to California has made its second trip in one hour and five minutes inside schedule time.

MEMORABILIA.

TO DISSOLVE GOLD OR PLATINUM.—Mix a little nitric acid with half its quantity of muriatic acid, into which put the metal for solution.

HIGHEST CHURCH.—The highest church in the world is St. Peter's at Rome, the cross being 503 feet above the base.

EASY WAY OF MULTIPLYING BY FIVE.—Divide any number of figures by 2, adding a cipher to the quotient, if there be no remainder; but adding a 5, if there be a remainder of any kind.

ENGLISH LAW ON INTESTATE PROPERTY.—The property of an intestate who leaves a wife and children, is, according to English law, devisable as follows:—One-third to the widow, and two-thirds to the children, equally; or, if one child only, two-thirds to that child. The widow is entitled to administer.

CHIEF PLUMBAGO MINE.—The principal plumbago mine in the world (from which the best "black lead" pencils are made) is situated in a hill at Borrowdale, in Cumberland, England. The mine is opened only once a year, when a sufficient quantity is taken for a twelvemonth's supply: it is then closed again with strong doors, bars, and locks, till the next annual supply is required.

TO TELL THE TIME OF NIGHT BY THE MOON.—To the hour which the moon's shadow indicates on a sun-dial add four-fifths of the moon's age, and the sum will be the time sought; or, subtract the hour shown on the dial from four-fifths of the moon's age, and the remainder will be the time sought. The first mode is to be adopted, if the moon's shadow falls on an hour of the afternoon; and the latter, if it falls on an hour of the forenoon. In reckoning the moon's age, if the new moon happens in the forenoon, that day must be taken as the first; but if it happened after noon, the following day must be counted as the first.

ROUND TOWERS.—Those remarkable edifices known as the Round Towers of Ireland, which are of unknown antiquity, are 62 in number, and situated in various parts of the island. They are tall, narrow, circular stone structures, varying from 80 to 100 feet in height, and from 12 to 18 feet in diameter. They are built upon a massive foundation and substructure of solid blocks of unhewn stone, and the cement used in joining the stones is as hard as the blocks themselves. The doorway is about ten or fifteen feet from the ground. Each tower is hollow, with winding steps of stone leading to the top, which is covered by a conical roof. At the upper part are four openings in the wall, facing east, west, north, and south. There are two similar towers found also in Scotland.

VARIETIES.

"WATER contaminated with lead may be rendered harmless by adding a little whitening or powdered chalk, agitating the fluid, and then filtering, or letting it settle."—*Faraday*.

A little girl, showing her little cousin, about four years old, a star, said, "That star you see up there is bigger than this world." "No, it aint," said he. "Yes, it is." "Then, why don't it keep the rain off?"

A COMPASSIONATE CHILD.—"I was showing dear little Charlie the picture of the martyrs thrown to the lions," said Mrs. Jenkins, "and was talking very solemnly to him, trying to make him feel what a terrible fate it was. 'Ma!' said he, all at once, 'Oh ma! just look at that poor little lion away behind there: he won't get any!'"

GARDENING MEMORANDA.—Beds intended for stocks and asters should be dug and dressed with about a three-inch thickness of dung rotted to mould, forked in, and mixed with the top six inches of soil: then tread it all over to press it hard, rake it to take off the foot-marks, fix the line tight down the centre, pat it with the back of the spade to make the distinct mark of the line, move the line to the distance intended for the plants, and so make other lines for all the long rows. By means of a straight rod then make cross marks at the proper distances, until the whole bed is marked; and the plants are to be put in where the lines cross. Taking up the plants with all their roots, now make holes in the firm ground large enough to take in the roots without crowding them; and, by thrusting the dibble in by the side, press the earth close to the roots, leaving the hole by the side of the plant. A good watering finishes the bed, which may then be left to itself; whereas, if